

enacting the Covenant of Works, threatening death, imposing the curse; the other pointing to a Sin-Bearer, a glorious Deliverer, a sacrifice for sin. This is a key to Paul's varying ways of speaking of the law. To those who trust in it for life, it is certain death: to those who use it "lawfully," it is a schoolmaster leading to Christ.

It must be remembered, also, that the Mosaic Law was a National Covenant with the Israelites. So long as they observed it, so long did Jehovah own them as His "peculiar treasure;" when they broke it, He rejected them and gave their land into the hand of the enemy. In this respect—as a National Covenant—the Mosaic law was a Covenant of Works. Its penalty was incurred and inflicted. The very soil of the Promised Land bears witness this day to the justice, truth and severity of God. The history of Israel as a nation was intended to prepare for the coming of the Messiah, and to make salvation welcome as brought to light by Him.

Salvation is possible only by the Covenant of Grace. Men were saved, indeed, under the Mosaic law, but it was because that law pointed to an atonement and a Redeemer. All who believe in Christ are freed from the Mosaic law as a Covenant of Works. The Decalogue is binding upon them as the Moral Law, and must continue binding on them as long as they are moral beings; but it is binding not as a covenant but as a rule,—to be observed not with servile fear and trembling, but with the free and glad spirit of children.

NOTES OF MISSIONARY WORK IN THE SETTLEMENT OF PRESBYTERIANISM IN CAPE BRETON.

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THIRD ARTICLE.

After having returned from the weary travels of last month, the month of April was spent in preaching and baptizing along West Bay, and the adjoining settlements. Travelling having now become practicable, set out for Grand River on the 1st May, but owing to the depth of snow still in the woods, did not reach the settlement till the

3rd. Preached here for a week, and had to do battle with witchcraft. Got the people to proceed with their church, and left for the Lakes of Lochlomond. Preached and baptized a number of children; the people too poor to attempt the building of a church—got them to erect a school-house, as there is one in the settlement who can teach. Left for Sydney and Mira—preached at Mira on the 16th, and urged the people to build a church according to specifications left with them. I found afterwards that they had departed from my plan, and as the prospect of receiving a schoolmaster from Scotland was announced to them, a pretty large building was resolved upon. The teacher in due time arrived, but turned out a "wandering star," though grasping enough to get possession of the school-house as personal property; after putting the settlement in a ferment, and preventing the erection of a church, that he might enjoy all the benefit arising to a schoolmaster and minister. For years to come, the people were without a church. Left for Gabarus Lake, which was reached some time after dark, with body clothes torn, covered with mud, and wet all through. Preached the following day, and baptized several children; and in returning preached at Salmon River, where a young man of sixteen, and a girl of twelve years, who had never seen a minister till that evening, were baptized. Left for Catalone, having to pass through Mira, preached there and at Catalone. Started for Louisburg. Here no preaching place was to be had except the house of an elderly lady, an Episcopalian, who, it was doubtful, would not give her house to a Calvinist, whom she was led to believe was a kind of montrosity. Resolved to visit the old lady with the view of getting her consent to give her house to preach in. After some general conversation, I moved that we should read a portion of the word of God,—did so, and commented shortly on the passage, which seemed to draw the attention of my aged hearer towards me. After prayer, she began to ask me if what I had stated was Calvinism. I answered, that what was said was the truth as stated in the word of God. The issue was a warm